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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., NO. 10. CHICAGO, ILLINOIS, MAR. 20, E. M. 302. [C. E. 1902.] WHOLE NO. 909

WANTED—ASSASSINS!

Twenty-five thousand assassins more
Wanted by English Ed,
To shoot and stab in the land of the Boer
For the price of beer and bread!
To murder the mother and child!
To burn the home to the ground!
And hunt like wild beasts through the wild,
The father—and hang him when found!

Apply to England's king,
For the job of a royal assassin!
A ration of food at your feet he'll fling,
And on you a ribbon may fasten!
He will arm you under a spire!
He will pray for you under a steeple!
That you may be able to earn your hire,
And pillage and murder a people!

And teachers will tell of your worth
When foulest in blood you revel,
Till God for loathing sees not the earth,
And man has the meaning of devil!
Oh, the power of tinsel and cant
To awe and corrupt and blind,
Till we lack the wisdom of the ant,
And the love of the wolf for its kind!

—*Wm. R. Fox.*

[And a few thousand Imperial assassins wanted in the Philippines to uphold the Friars in oppression and loot and carry on American capitalistic "benevolent assimilation." Government price for cutthroats, $13 a month, and all they can steal. The more fiendish and bloodthirsty the better show for advancement. Get a move you, ye villains, England and America are in sore straits!—*The People's Press.*]

For the Day and the Hour.

Freedom mothers free thought, free speech, and free living.

* * *

The free press is the body of which free speech is the soul.

* * *

The truth outlives the lie finally because of its greater worth.

* * *

Repress if you will, but somewere, somehow, the truth will be heard.

* * *

Men will seek it from curiosity; then because of threats, from perversity; and finally they will seek it, even through martyrdom, for manhood's sake.

* * *

The history of past repression and persecution should teach the avatars of the new inquisition the folly of trying to make man satisfied with slavery by increasing the weight of his chains.

* * *

Every attempt to stifle the voice of truth has raised up ten thousand devotees willing to live and die in the effort to remove the choking gag. Again and again they have offered themselves, and if the sacrifice were to be demanded once more the headsman would find heads waiting for him, and the fires would not lack their voluntary human fuel.

* * *

How often, when at last Truth has raised her oracular head to speak, her lips have been seen to be stained with blood, the testimony of her endurance on the torture rack, or of the blows which she has suffered at the hands of her enemies, who were for the time the strong. But through the tears of thousands listening brave eyes have looked courage at her, and smiles have followed the looks in splendid assurance of love and faithfulness yet to be.

* * *

Men need not look into the far skies for gods; at their best, in their noblest endeavors, men themselves are greater and nobler than any of the gods whom they have dreamed. And in nothing is their nobility shown in fairer light than in those acts by which they refuse to be blind and ignorant, ignoble and enslaved. Wealth, honor, ease, the love of those of the same blood, everything—life itself has been given for the one boon—the right to seek, to speak the truth! What gods have stooped so far to rise so high?

* * *

Of the martyrs of old it may be said, this one died for his religion, this one for his irreligion; this one gave up his life for one science, that one for another. But truly, Socrates or Bruno, Pagan, Catholic, or Protestant, all died because they would rather die and fall into dust at once than stultify their manhood by denying and ceasing to utter what seemed to them the solemn truth. Their ideas, many of them were false: time has taught us this as freedom has helped; but the spirit in which they acted was the spirit of manhood at the far height of its noblest and most exalted achievement. The modern martyrs, the martyrs yet to be (for who that reads the signs of the hour aright can doubt that men will yet have to give up heart's blood for truth's sake) the modern martys have won the victory of defeat in the same spirit, and the martyrs yet to be, in holding up their heads in the face of death will heighten anew the hearts of those who look on, to the level of greatness; that singleness of soul which seeks its legitimate ends up to the very gates of ruin and death.

* * *

The search for truth cannot be brought to an end by force and interference, but only by the finding of truth or of what seems true; when will the servants of ignorance learn this thousand-times exemplified lesson? Man is an individual; he cannot discern truth through the eyes and brain of another, he must learn for himself. Guns, poisons, prisons, all perils fail as teachers, when an argument, a demonstration from evidence would have convinced the mind or led it on the way to right thoughts and acts. If the demonstrations of arithmetic consisted in muzzling reason, in threatened reprisals for argument, in roaring cannon, the hangman's noose, torture, and the abrogation of free speech and free press, men would soon come to doubt that the rules of addition, multiplication, and division were correct. If persecution for investigation of these rules went on men would soon be found ready to die for the mere privilege of calling them in question. This kind of action might seem but folly to the thoughtless, or to aman like Montaigue in one of his moods, when he found it but a piece of "presumption" for a man to give up his life for an opinion; but the cause, the

justification lies deeper than a superficial look can penetrate, and is bound up with the life of man in necessary relation. If he loses his love of opinion, if he loses his willingness to live and die for opinion he loses himself, as we shall presently see.

* * *

For the man lives as much in thought as he does in acts. His life lives upon his life's thoughts, and upon his utterance of those thoughts; as speech is but thinking aloud. To himself every man's thoughts are answered, and his speech the utterance from the sacred sanctuary of his soul's altar. Close the doors of his mind, he cannot wholly if he would; close the gates of his utterance of whatsoever is in him, he is loth to do because thought is life, and speech is the breath of life itself. Therefore when a man is bidden to be silent he ponders upon the command until he perceives that logically silence is death and that each subject upon which he is commanded to keep silent will if he obeys make for partial death. The strong man disobeys. Prudence he casts to the winds, for is not liberty even for a little while sweeter than death in life? Ordinary repression he laughs to scorn according to its degree and the spirit which he has. He cannot be silenced; what seemed trivial enough in the curriculum of thought and speech, becomes, if the censor condemns it, a vital matter, one to be heralded to the four winds. All because he cannot live another's thought life, because another cannot live his for him, he valiantly takes up the gauntlet cast down by repression and throws it in the monster's face. He owns himself, his message must be delivered; he must live. Every man believes in freedom of speech for himself if for no one else. What he claims as his own right he is slowly learning to see as the sacred right and necessity of all lives that have being.

* * *

There is no freedom where free speech and free press are not, and where the free press is not, neither is free speech there. Authority, which now again is trying the public mind to learn if it will endure the muzzling of the free press, is but purblind in thinking that its attempts at enslaving opinion may at this late day be successful. The exchange of opinion is only slightly less dear to man than free speech for himself; man wishes to know what all other minds are thinking. He knows that truth has nothing to fear from the light of publicity; he knows that falsehood loves the darkness rather than the light; and he will not tolerate for long any attempts to tie bands over the mouths of the humblest of men, but will rather say "hands off" in unmistakable tones wherever repressive measures have called into being public interest and discussion of the matter. Man loves freedom, and reason as you will, or let him reason against it to himself according to the dictates of fear or the lying logic of so-called "public good," shortly he will be for free speech and a free press again. Light, the hills, the birds of the air, the free winds of the fields even, thrill in his heart their message of freedom, and the thirst of his own soul for knowledge and wisdom will speak to him in one voice with the voice of the forest and the voice of the great free ocean, till he shout back with enthusiastic spirit his response in a pledge of faithfulness.

* * *

How do we come at the truth? By inquisitions, by repressions? By fearful waiting in the darkness of ignorance and superstition? No. We come at it by the travail of experience, both our own and that of others; we come at it by the travail of opinion in all its development and change, both in ourselves and in others; we come at the truth through the exchange of opinion universally free. Let our mistakes multiply, our knowledge of truth multiplies with them on the other hand. Nothing can be known to be truth until the voices of protest have all been heard and answered. The press is the most important modern agent for the exchange of opinion; an agent which if untrammeled will hasten surely rather than repress the acquisition of knowledge and wisdom. Who are these who would limit the freedom of the press; the poor? No, the rich. The friends of education? No, its enemies. Free thinkers, and those who believe in the sacredness of the individual? No, the superstitious and those whose place and position would be endangered if the people did but raise and straighten the bent backs which have so long supported a privileged class; these are they who prate of the license of a free press and plead with usurping power for a censorship.

* * *

Soulless-ones, do not hope to gain your ends. Too well the world knows the worth of freedom of speech, paid for as it has been with the blood of so many martyrs. Man will never really give it up now; neither threats nor alarmist tales can make him believe that light is an enemy and that darkness is a friend. All has gone too far for that. A dark hour may see him repudiate his birthright, but he is not an Esau, he can reclaim it, and in the succeeding hour he will reclaim it. Threaten, punish, torture, make martyrs if you will in your vain struggle to make ignorance and yourselves supreme over life; but life is strong and its breath is freedom, and in an hour when you think not the words of man spoken and written will utter the things you would kill in the four corners of the world and all shall hear. In a day to come for your reward you and yours shall be mercifully forgotten and the dust in which you lie will pass for common earth; but on the graves of freedoms' martyrs shall lie the fresh wreaths of memory, made of the flowers of love and honor which do not die. IRONICUS.

A Strange Custom.

BY R. B. KERR.

Spiritualists have collected much useful information about the planets and other heavenly bodies, from the reports of spirits who have been there. One of their most interesting discoveries relates to an extraordinary custom which exists in the asteroid Ceres, one of the small planets between Mars and Jupiter.

In walking along the streets of Barleyopolis, the fashionable capital of Ceres, one is struck by the difference in dress between the sexes. So far as the lower half of the body is concerned, both sexes are dressed alike, in a very rational attire of knickerbockers, stockings, and shoes. But while the upper half of the feminine body is clad in a costume which follows the shape of the body, and gives free play to the head, arms, and hands, the men have to wear a loose and shapeless bag which entirely covers their head, shoulders, and arms, and goes down to the middle of the fingers. This almost deprives the men of the use of half their bodies, and the inconvenience is made greater by the strict etiquette of the planet, which compels the men to keep their arms hanging plumb by their sides, as by lifting the hands or arms they might enable curious observers to see underneath the bag.

Extraordinary as this custom is, the explanation is stranger still. In Ceres the highest virtues of women are such as we all admire, truth, gentleness, sympathy, honesty. But in men these virtues are comparatively unimportant, and the one supreme and cardinal virtue of a Ceres man is that he should never have had the tip of his nose touched by a woman.

A man with an untouched nose may be proud, arrogant, and cruel, and yet be admired; but a man who is known to have had the tip of his nose touched by a woman is sent to associate with murderesses and burglaresses, and despised even by them. Not only is he ruined himself, but his family share in his disgrace.

It need hardly be said that this rule puts men at a disadvantage in every activity of life. In the first place, it deprives them of the free use of the upper half of the body, which is closely muffled in order that it may not make women think of noses. It is said to be impossible to look at a wrist without thinking of a nose, so the honor of a Ceres man demands the sacrifice of his arms. Then a man cannot go anywhere without a woman, or at least a little girl, to protect him. There is no serious danger of a woman actually touching the tip of a man's nose by force, but some little girl might shout out insulting remarks about noses to an unprotected man, and even such a humiliation as that is believed to sully the purity of a man's reputation. An unaccompanied man might even be affronted by some wicked woman offering to touch the tip of his nose. To avoid such calamities, a female escort is thought necessary

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especially after dark; and it is a common thing to see a giant of six feet high walking along under the protection of a little girl carrying a doll.

Of course the rule about noses greatly interferes with men in the work of earning a living. It is thought that their sphere is the home, where their noses and characters will be safe, and they can be kept under observation. The women earn and spend the money, while the men do the drudgery. Men are also kept as ignorant as possible, for fear they should hear too much about noses, and free intellectual discussion between the sexes is much discouraged, as it might lead to a laxity of nasal morals.

But the worst result of all is that the rule makes women despise men. They do not say so, in general; on the contrary they are always paying men fulsome compliments, and pretending to regard them as wonders of beauty and perfection. But go to a debate on equal suffrage between the sexes, and you hear a different story. On these occasions women talk freely, and assert that man's sphere is the home, especially as the home has made him so ignorant that he is not fit for any other sphere. But the real source of woman's contempt for man is the double standard of morality. A free man always despises a slave, and those who live without working despise those who do all the work. Likewise people who are subject to the ignominy of not being able to do whatever they like with their own bodies are secretly scorned by those who are not subject to so disgraceful a disability.

It may be supposed that men are in constant revolt against this enslaving rule. On the contrary, it is fanatically and hysterically supported by men, and a woman who favors its abolition is in danger of being cut by her men friends. Men are always watching each other to see that no nose touching goes on, and on the slightest suspicion a man will hasten to try and ruin the character of his fellowman. This utter want of esprit de corps increases the contempt with which women secretly regard men.

The modern spirit of unrest is felt in Ceres as elsewhere, and some advanced men are beginning to chafe against the restraints imposed on them. A dress reform movement has been started, and some very bold men wear bags which only come down to their elbows and leave their hands and wrists free. Women greatly disapprove of this, however, not because it suggests noses, but because it fails to do so. It is only when the wrists and arms are covered up that their partial uncovering suggests noses; and what women want is to have noses suggested to them as strongly as possible, so long as it is done decently, according to the dictates of religion and morality.

Even the two standards of morality now appear shocking to some men, and they are anxiously seeking a remedy. Hitherto, however, the only one that they can imagine is that women should also be ruined if they have the tips of their noses touched by men.

But women have rejected such proposals with utter contempt. They have seen too clearly what men have suffered from the rule to submit to it themselves. "In vain is the net spread in the sight of any bird."

Yet the spirit of Ceres remains agitated, and this is an inventive age; so it may be that even the men of Ceres may yet imagine some other way of becoming equal with women.

Danger of Suppressing Fever.

BY SANTIAGO WALKER, M. D.

The method stated in Lucifer last December, to abort a fever by putting the patient up to his neck in a hogshead of cold water and keeping him there twenty minutes, I do not doubt has been proved by experience. Let me say that however heterodox it was at first according to the standards of regular medical practice, the profession has been coming more and more of late years to the idea and practice stated in the article referred to. This fact is, however, only an additional reason for my writing the present caution. Some who would inquire carefully before venturing on the treatment if their doctor condemned it, will have learned that the heretofore unorthodox treatment is now sanctioned by regular physicians to a greater extent than ever, and will hence conclude that it is safe. Too fallacious!

I think no physician would treat all fever patients by an indiscriminate plan of suppressing the fever. And even if such a plan has worked to apparent satisfaction in ten successive cases, that fact will not prove it to be anything less than murderous in the eleventh.

What is fever? Generally speaking an effort of the system to remove an obstruction from the channels of circulation. This does not decide where the obstruction is or how far life is involved in the success of the effort. Another point in connection with any question of treatment is that where one practice is to administer medicine while suppressing the spontaneous effort, and thus open some channel, another practice is to administer no medicine, and in the latter case the policy of suppressing the spontaneous effort of nature is subject to a distinct question.

In many minor ailments it seems reasonable to suppose that if we suppress the first efforts of nature, the body can bear the effect. The ill may be cured in another way, or it may be borne, forced into dormancy, to recur later. In other cases the stage of development of the spontaneous cure being further advanced, suppression is dangerous, and doubly dangerous where no aid is given to open other channels for secretion and excretion of accumulations of waste matter. A brief application of cold, according to the strength of the patient, mostly produces a tonic reaction, but the continuous application of cold for the time necessary to fully suppress a fever is a different thing, and I venture to say that if the fever happens to be that of smallpox or other disease of that class, the probabilities are very great that the heroic treatment referred to will cause the death of the patient. This brings us to the main point. The fever is symptomatic, intimately connected with a process of cure. The physician's first care is to discover what is the trouble which causes the fever, and then according to his understanding he will endeavor to remove the cause and not blindly attack the fever.

Opinions may differ as to how far the work which the heart is doing can be done by auxiliary means and how far it may be necessary to quiet the fever, and I think few if any who are competent to speak will deny that the cause of illness and the stage arrived at in nature's attempted cure have to be taken into account.

Without desiring to go further into the subject, I would say this much because of the unqualified claims of the article alluded to and the plain danger illustrated in too many cases to be doubted. Patients have been iced to reduce their temperature and then have broken out feebly with an eruptive fever, with inevitable death as the result, and this under the direction of regular physicians who did not happen to know what kind of a malady was causing the "fever."

What shall it profit one to snuff out many slight fevers which he can bear to postpone or divert, and then lose life by suppressing that urgent fever which is an imperative process for the casting out of foul matter whose continuance in the body would be fatal? In the latter case the hot bath may rather be the first step to save life and most depends upon every possible case of elimination without wasting the patient's strength.

Brutal Nature of Government.

Every government of earth is a machine for the destruction of life and property. The cause of this is in the fact that government is but a reflex of social conditions. Society is organized upon the basis of private capitalism. The ruling class are the ones who own the means of existence. They are the exploiters of society. Governments are organized in the interest of the exploiters. Brute force is necessary to perpetuate legalized robbery. Hence every government is constantly increasing its armament and holding itself in readiness to shoot down the wage-earners if they strike for better wages. The machine gun is in readiness to destroy the wage-slave. It is never used against his economic masters—the legalized robbers in society. The ruling class are above law and danger of punishment.—*Social Economist.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Current Events.

DEATH OF EX-GOVERNOR ALTGELD.

Since our last issue went to press several events of more than usual interest to all our readers have occurred. Prominent among these is the death of John Peter Altgeld, ex-governor of Illinois.

As these lines are being penned the flags of the city are floating at half-mast, out of respect to the memory of one who, it is not too much to say, was, while living, its greatest citizen.

A man whose name will probably be remembered, lovingly, gratefully remembered, long after the names of his detractors shall have perished in oblivion; a man whose name will live perhaps after Chicago itself shall have been forgotten—except for the series of events that have justly doomed its name to an immortality of infamy!—the trial of the eight immortal champions of the rights of labor, as against the remorseless greed of Chicago's plutocratic oligarchy, followed as that trial was by the hanging of August Spies, Albert Parsons, Adolph Fisher and George Engel, the murder in prison of Louis Lingg and the imprisonment in the Joliet penitentiary of Fielden, Schwab and Neebe.

* * *

It is mainly because of his connection with the history of the men just mentioned that the name of John Peter Altgeld will live in the annals of the American continent, and of the Anglo-Saxon race.

It is because when, after reaching the pinnacle of political ambition as a citizen of the state of Illinois—one of the most populous, wealthy and influential of the galaxy of American states, he deliberately and knowingly sacrificed his prospects for re-election, also his prospects of advancement to positions of honor and responsibility in the national councils, sacrificed all these and much more for the sake of doing an act of tardy justice to three men confined in State's prison, and for the sake of vindicating the good name of the five men murdered in 1887 by the officials of his state and city.

* * *

If John P. Altgeld could have planned the circumstances, the occasion, of his departure from earth-life; if he had chosen the day and the hour, he could scarcely have chosen better for the perpetuity of his fame than actually befell him—than were the surroundings that witnessed his last acts and words. He had just closed, at Joliet, Ills., one of the greatest speeches of his life—a most powerful and unanswerable arraignment of the murderous policy of England's rulers in their treatment of the two South African republics, and of the complicity, the shameful, the cowardly, the criminal complicity of our own rulers in that work of murder and devastation—had just uttered a peroration that would have done honor to the greatest orators of human history, when death claimed him. He died of apoplexy, suffering but little pain apparently, during the few hours that intervened between the collapse and final close. He was unconscious most of this time, but few lucid intervals.

In our next issue will probably appear a synopsis of the last great speech of ex-Governor Altgeld, together with some account of his eventful career, and of the civic and social honors paid to his memory.

* * *

THE SOUTH AFRICAN WAR.

The foregoing allusion to the British-Boer war naturally calls for a few words in regard to the capture of Methuen, the second officer in command of the British forces operating in the Transvaal; his release without ransom or exchange by Delarey; the departure of Wolseley, the old commander-in-chief of the British armies, for the scene of conflict; the strengthening of the anti-war feeling both in England and in the United States—all these things would seem to claim more than a passing notice from us. But the smallness of our space, the press of other business and the fact that Lucifer deals with the CAUSES THAT PRODUCE wars, rather than with their effects, their management or mismanagement, all suggest the propriety of brevity when dealing with newspaper reports; which reports are always more or less unreliable and especially so when coming from the seat of war.

However, it is reasonably safe to say that the news from South Africa is not apt to be strained to favor the Boers, or their reasons for continuing to fight against such tremendous odds. This being admitted, the meed of praise, of honor, from liberty-loving and justice-loving people everywhere seems due to the Boers, for valor in arms, for dauntless courage under circumstances the most disheartening, and for magnanimity to prisoners who certainly deserve no such treatment at their hands—as that accorded by Delarey to Methuen. In the language of the synopsis of Altgeld's speech at Joliet we may say that "if every Boer in South Africa were shot down, the glory of their heroism would live through the eternities and be forever an inspiration to mankind."

* * *

FUNSTON IN CHICAGO.

Two weeks ago Chicago lionized old-world royalty. Last week the sensation was Fred Funston, the most noted representative, perhaps, of the present policy of imperialism in the United States. In one of his speeches here he compared the anti-imperialists with the "copperheads" of the civil war, and said that instead of hanging the two negro deserters from the American army in the Philippines it would be better to hang those who oppose the war of subjugation, and who by so doing encourage the "rebels"—or words to that effect.

The "gem of the speech" of this new-fledged brigadier general, according to Editor Post, of the Chicago "Public," who it is presumed was an ear witness thereto, is the following:

> Let us keep our differences to ourselves until the sovereignty of the United States has been established. Then, if we must, let us pull hair among ourselves as to how we shall dispose of our possessions.

Commenting thereon the editor of "The Public" says:

"There is the idea exactly. Let us keep quiet until the theft is complete, and then quarrel all we please over the division of the loot! And that is modern patriotism! Where do its ethics and tactics differ, except in magnitude, from those of a midnight expedition of "benevolent assimilation" to a water melon patch or a hen coop?"

Having lived many years in the "Sunflower State" I can well understand why and how it is that young Funston takes so readily to the policies and methods of the American imperialists. The men and the women who have shaped the political destinies of Kansas for more than thirty years have acted upon the principle that individual self-government is a delusion and a fraud. That it is the business of church and state to take parental care of the personal habits of the individual citizen and compel him "to be good."

Why then should any one express surprise that this young Republican from "Sunny Kansas" should take to imperialist methods in national affairs as naturally and readily as a duckling takes to water?

* * *

Among the signs of healthy reaction against the imperialistic tendencies of the men who have for some years directed the destinies of our government and people, is the utterance of William M. Salter, the eminent head of the Society for Ethical Culture in Chicago. In his lecture at Steinway Hall, this city, Sunday March 16, Mr. Salter seems to have created something of a sensation by devoting a large share of his discourse to a scathing rebuke of General Funston's Marquette Club speech, saying in part that "it argues demoralization in our city when such rubbish as General Funston uttered in advocating the hanging of American lovers of peace and liberty was suffered to pass without protest in a company of Chicago representative men."

Mr. Salter called the capture of Aguinaldo by Funston "a contemptible trick," and ridiculed Funston by calling him this "little brave from Kansas."

Here are some of the paragraphs of the distinguished lecturer as given by the "Chicago Tribune:"

The General made much of Filipino assassination, but what of the assassination of liberty? What about putting the gag on Senator Hoar, on President Schurman, or the shade of Abraham Lincoln, who said: "Those who deny freedom to others deserve it not for themselves." . . . .

We might have avoided the war with the Filipinos altogether. We might have said that we did not propose to enforce our title against their will and that should they establish a government capable of performing governmental functions we would surrender our sovereignty to it. This would have been only in keeping with our action in Cuba. It is not too late to take this attitude now.

The trouble is that the nation does not know its own mind. It is high time that it did, when we realize the extreme measures to which the war is leading us.

We are establishing concentration camps essentially similar to those of Weyler in Cuba. We have suppressed free speech and a free press in the islands. The effect of such a measure is felt even here, at home.

It is sincerely to be hoped that this address of Mr. Salter will find echoes in thousands of influential minds and that the reaction against the robber spirit that now controls the American government will receive the condemnation and repudiation it so richly deserves. M. HARMAN.

The labor uprising in Spain borders on revolution, and Premier Sagasta is preparing a decree establishing martial law throughout the kingdom. Riots have been numerous, and much blood has been shed. Reconcentrado Weyler, who is Minister of War, has ordered the troops to kill all the "Anarchists without mercy. It is just possible that they may kill him. Unhappy Spain!—"*The Star.*"

Wanted---For the Spring Campaign.

All progress comes from change of ideals.

As we think so are we.

In order that Lucifer may do its part in changing the world's ideals it needs new readers.

Here is a proposition that should bring at the very least one thousand new readers:

For the paltry sum of TEN CENTS, in postage stamps of any denomination, we will send Lucifer five weeks and one copy of a neatly gotten-up booklet of forty-five pages called "INSTITUTIONAL MARRIAGE as Seen from the View-point of an Exiled Marsian"—a lecture by M. Harman at the Masonic Temple, Chicago.

How many of our old subscribers and helpers will send TEN new names each for this offer? How many five? How many four? Three? two? one?

Without effort nothing can be done.

Without combined and concerted effort but little can be done.

With combined and concerted effort the wheels of progress will move as they never have moved before.

News From "Home."

Just as we are closing the forms for this issue we receive the following letter from O. A. Verity, of Home, Washington:

"I send you clipping from last Friday's Tacoma "News," giving action of Grand Jury in Home cases. Today we succeeded in throwing out of court the Adams second indictment and clearing J. E. Larkin and J. W. Adams of the charge that has been hanging over them. the case against Govan having been dropped by the prosecution. The judge was fairly unbiased in his decision, instructing the jury to bring in a verdict of not guilty as there was no trace of obscenity in the article, the evident intention upon the part of the writer being to denounce the injustice of judging the action of men and women by a double standard.

"Lois Waisbrooker and Mattie Penhallow gave bonds to the amount of $300 to appear for trial at the July term of court.

"The persecution still continues, as they have recommended the abolishing of our postoffice, but we hope to beat them on that." OLIVER A. VERITY.

For further particulars address "Discontent," Home, Wash.

Thoreau on Laws and Customs.

Will the government never be so well administered, inquired one, that we private men shall hear nothing about it?

"The king answered: 'At all events, I require a prudent and able man, who is capable of managing the state affairs of my kingdom.' The ex-minister said, 'The criterion, O Sire! of a wise and competent man, is, that he will not meddle with such like matters." Alas, that the ex-minister should have been so nearly right.

In my short experience of human life, the *outward* obstacles, if there were any such, have not been living men, but the institutions of the dead. . . . .

I have not so surely forseen that any Cossack or Chippeway would come to disturb the honest and simple commonwealth, as that some monster institution would at length embrace and crush its free members in its scaly folds; for it is not to be forgotten, that while the law holds fast the thief and murderer, it lets itself go loose.

When I have not paid the tax which the State demanded for that protection which I did not want, itself has robbed me; when I have asserted the liberty it presumed to declare, itself has imprisoned me. . . . .

I do not wish, it happens, to be associated with Massachusetts, either in holding slaves or in conquering Mexico. I am a little better than herself in these respects. As for Massa-

chusetts, that huge she Briareus, Argus, and Colchian Dragon conjoined, set to watch the Heifer of the Constitution and the Golden Fleece, we would not warrant our respect for her, like some compositions, to preserve its qualities through all weathers.

Thus it has happened, that not the Arch Fiend himself has been in my way, but these toils which tradition says was originally spun to obstruct him.

They are cobwebs and trifling obstacles in an earnest man's path, it is true, and at length one even becomes attached to his unswept and undusted garret.

I love man—kind, but I hate the institutions of the dead unkind. Men execute nothing so faithfully as the wills of the dead, to the last codicil and letter. *They* rule this world, and the living are but their executors. Such foundation, too, have our lectures and our sermons commonly. They are all *Dudelian*; and piety derives its origin still from that exploit of pius Æneas, who bore his father, Anchises, on his shoulders from the ruins of Troy. Or rather, like some Indian tribes, we bear about with us the mouldering relics of our ancestors on our shoulders. If, for instance, a man asserts the value of individual liberty over the merely political commonweal, his neighbor still tolerates him, that is he who is *living near* him, sometimes even sustains him, but never the State.

Its officer as a living man, may have human virtues and a thought in his brain, but as the tool of an institution, a jailor or constable it may be, he is not a whit superior to his prison key or his staff.

Herein is the tragedy; that men doing outrage to their proper natures, even those called wise and good, lend themselves to perform the office of inferior and brutal ones.

Hence came war and slavery in; and what else may not come in by this opening? But certainly there are modes by which a man may put bread into his mouth which will not prejudice him as a companion and neighbor.

Now turn again, turn again, said the pinder,
For a wrong way you have gone,
For you have forsaken the king's highway,
And made a path over the corn.

Undoubtedly, countless reforms are called for, because society is not animated, or instinct enough with life, but in the condition of some snakes which I have seen in early spring, with alternate portions of their bodies torpid and flexible, so that they could wriggle neither way.

All men are partially buried in the grave of custom, and of some we see only the crown of the head above ground. Better are the physically dead, for they more lively rot.

Even virtue is no longer such if it be stagnant. A man's life should be constantly as fresh as this river. It should be the same channel, but a new water every instant.

Virtues as rivers pass,—
But still remais that virtuous man there was.

—From A Week on the Concord and Merrimac Rivers, by Henry D. Thoreau.

Renounces Wife to Make Her Happy.

DES MOINES, Iowa, March 9.—The romance, strange as any ever told in fiction, in the life of A. L. Steel, Republican candidate for county attorney, and one of Des Moines' most brilliant young attorneys, has just been revealed since his candidacy became generally known. Steele is living in a little cottage in East Des Moines with his young wife, who secured a divorce from her former husband, Frank G. Lockwood, to marry Steele.

According to an agreement with Lockwood under which Mrs. Lockwood secured a divorce and Steele a wife, Lockwood occupies a room in the Steele house and the same roof will shelter all three as long as they live or Lockwood so desires.

FALLS IN LOVE WITH ANOTHER.

Steele was a struggling young attorney when Lockwood, a wealthy business man, employed him as counsel and started him on the road to success. Lockwood is today superintendent of the Chemical Fire Engine company. He made a confidant of Steele and frequently invited him to his home. They became fast friends, and a warm attachment sprang up between the young attorney and the wife of the attorney's client. They were both horrified when they discovered into what a maelstrom of passion they had drifted. After weeks of hesitation they decided to confess to Lockwood the state of their feelings, to beg his forgiveness for their mutual unfaithfulness to him, and to leave in his hands the deciding of the future of all three. Lockwood betrayed no anger toward the wife and friend. He thanked them for their honesty of purpose, and retired to his room to think out the tragic problem presented to him.

GIVES UP HIS WIFE.

When he emerged days after he called Steele to his home and in the presence of Mrs. Lockwood told Steele that he would resign his wife, whom he loved better than his life, and permit her to secure a divorce in order that she might marry Steele and be happy, but on one condition. That condition was that he, Lockwood, should be allowed to live under the same roof with his then wife as long as he might desire. He told Steele frankly that he did not believe he could live if deprived of the sight of his wife, and that while he had no desire to live with her as man and wife since he knew she loved another man, yet he wanted to be near her and see her regularly. The agreement was made and has been faithfully kept.—*The Chicago "Inter Ocean" March 10.*

VARIOUS VOICES.

Dr. D. M. Dunn, Minneapolis, Kas :—I like the way Lucifer speaks out. I wish to be and expect to be a regular subscriber to it.

Daniel Leatherman, Goshen, Ind.:—As my Lucifer trial trip expires with No. 908 I herewith send one dollar to pay for one year. Although it is quite radical, yet no one who observes closely the affairs of the world, can fail to conclude that radical ideas are in demand. May Lucifer's editors live many years yet.

T. S., Charleston, W. Va..—Lucifer No. 908 received. Am interested in it and am glad of the chance to get Dr. Foote's Home Cyclopedia at such a marvelous price, as I had been intending to buy it at the regular price. I have selected a few pamphlets from your list, and enclose my check for $2.25.

E. B., N. Y.:—Mrs. Craddock was arrested again Tuesday (Mch. 4) on warrant issued two days before last arrest. State court this time. Tony is making business and statistics for himself and history for all. Bail this time $500—furnished one day late. So she was in one night. Charge, selling her pamphlets. Case comes up Monday—Court of Sessions—three judges decide. Pentecost pleads.

J. D., Colo.:—For the enclosed $3.25 I wish you to send Tokology and Karezza to the accompanying address. They (Mr. and Mrs. C.) are young married people and I think will appreciate and gain needed information from these books. Neither have had a mother since early childhood and are ignorant of the vital questions pertaining to married life. They are very orthodox in religion and I would prefer that you do not send any radical tracts with the books, as the lady might, in her delicate health and condition receive a prejudice against the help I wish to give them. You know we have to be careful and educate gradually. After these books have been read I hope to put others into their hands.

M. Cornelia Forward, Manton, Cal.:—In reply to R. Swinburne Clymer's letter to Lucifer asking for the ideas of those who would like to form a society for the help of our fallen sisters, I cannot say that I can at present offer any that would be of practical help. But as a sympathizer and friend of those who are greatly in need of charity I heartily commend the movement. It is one of the great opportunities that has long been open for the work of our own sex. But so far none have seen fit to work on that line, either for lack of means or fear of public ensure, it being a very unpopular idea to do anything for the

help or redemption of a woman who has borne a child without first having been united according to law. No matter how great was the love of that woman for the father of her child, or great may be her devotion to the offspring of their union, she will wear the brand of shame and be forever lost. While hundreds of men who are much more guilty than she are made much of in society, and by most women it is thought quite the proper thing to rescue them from evil ways. But for our sisters the world has little kindness and charity to offer, though it is often the case that woman yields to such temptation through a divine love for her seducer. True it is that some women have become prostitutes through preference but such cases are rare. If the records of such lives could be brought to light I doubt if it were the choice of one in five hundred. Taking all into consideration I think Dr. Clymer has struck a note to which all true minded men and women will answer in one grand accord. Success to the new Institute, and Mr. Clymer in this great and good undertaking; has man conceived a nobler idea than to build a refuge for the fatherless and outcasts?

The Bride's Dilemma.

"Do you take this man to be your wedded husband?" asked the Justice of the Peace.

"I don't know whether to do it or not, 'Squire," said the young woman, wiping her eyes. "He's got the money from me to pay for the license. I don't like to marry a man of that kind, and yet I hate to see $2 wasted.—*Chicago Tribune.*

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